¶ The discloſing of a late counterfeyted poſſeſſion by the deuyl in two maydens within the Citie of London.

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Cum priuilegio.

BRITISH MUSEUM

The Preface.

TO declare, or discourse the late dissimulation of certeine Maidens, which were possessed with the Deuill (as was commonlye reported) maye be thought of some men mere vanitie, and too superfluous, for that the handlyng of that matter may sufficiẽtly disclose to wise men, what was done and meant thereby: and yet to detect the wilful and indurate ignoraunce of suche as had the matter in handling, being, as they professed themselues, godly men, plentifully adorned with fayth, and sent of God to disturbe the deuill of possession (as they were very Exorcistes by office, to adiure the deuil) may be thought not vaine, but necessarie, for the instruction of the people hereafter in like cases. And although this Realme is knowen by common experience, and of late, to be troubled with Witches, Sorcerers, and other such wise men and women (as they cal them) yet that the deuyl should so possesse actually men and women, in such maner as was advouched, and to make thereof a plaine matter, so constantly reported, and spread by their printed bookes, not publiquely licensed, is mere vanitie and falshood, as the parties throughly examined, (and

fauourably vſed) haue confeſſed the ſame, as hereafter ſhal enſue. Of which cauſes there is matter yenough concernyng diuers perſons, who haue ben workers in this diſsimulation, howſoeuer it is other wayes bolſtred out by ſome certeine perſons, which for the maintenaunce of their owne eſtimation, woulde delude Gods good people, and the Queenes maieſties ſubiectes, with manifeſt vntruth. Therefore to ſpare the names of ſome perſons that are faultie in this matter, ſhalbe done more of charitie towardes the perſons (if they wyl ſecretly repent) then to ſeeke any reuenge of ſuche, by publiſhyng their deſeruynges. Notwithſtandyng, if any euyl diſpoſed perſons, wyll yet after this declaration ſeme to be contentious, & ſpeake more then becommeth them, they ſhalbe anſweared more fully. And for that ſuche Pamphelettes of Rachel Pynder be alredy ſpread abroad, not able to be called in againe, This is therfore publiſhed to counteruaile the ſame in the hartes of Gods people, wherin ſhalbe truely ſet out ſome part of the ſpeaches of this mayde, Rachel Pindar, and alſo her confeſsion of that hypocriſie, whereof ſhee ſeemeth to be very ſorie and repentaunt: with confeſsion alſo of Agnes Brigges: which both of them on Sunday the .xv. day of Auguſt. 1574. dyd acknowledge their counterfeitinges at Paules Croſſe, with repentaunt behauiour,

our, and their examinations and confessions openly there readde by the Preacher. And although the vanitie of this matter might seeme sufficient to instructe men from the like hereafter, yet there is added a part of an Homilie, written by that learned man Iohn Chrisostome, sometime Archebishop of Constantinople, whiche maye sufficiently instructe vs all to beware, not onely of Witchecraftes, but also inueieth specially againste Iewes and Witches, whiche seeme to doo good, and to beale suche as be hurt by others. Farewel.

¶ The very copie in wordes and orthographie, subscribed by their handes.

The.xvj. of Iuly. 1574.

WIlliam Long spake thes woordes folowyng. I command the Sathane in the blode of Iheſus Chriſte, speake and tell me wherfor camest thou heayther? And sathane spake, but we cowld not vnderstand what he sayde, but he mad a mowmlyng. But after he sayde, O Jone, Jone, leatt Jone alone. Then William Turner spake, and sayde, I command the sathane in the blowd of Jeſus Chriſt, speake out, that al this peopell may heare the. Then he sayd he colld not speake. Then William Turner, and William long, sayd he leayd, and commandid him in the blowd of Iheſus Chriſt, and by his meyghtey powre for to specke lowdowre. Then we al vpō our knees lyfted vp owr hartes vnto almighteye God, and mad owr prayers altogether, as our sauiour Iheſus Chriſte haithe taught vs in the firt

of

of Mathewes Gospel. Then we commanded him in the blowde of Jesus Christ, to tel vs whom seant hym heyther. He sayd, olld Jone. Wherfore did she send the heayther? For her body and soulle. We sayde, thow shalt not haue it, Jhesus Christe hath bought it with his preasseyos blowd. Then he sayd, thow leayest, dyuers tymes. Then William Turner said, Jesus Christ saythe in his holy gospel, that saythan was a leayer from the beginning, & therfor I beleaue Jesus Christ, I wyll not beleaue the, thow art a leayer. Then Saythan sayd, she haithe sinned against the holy gost, and hur sinnes weare before hur fayse, and he wollde haue hur. Then we said he showlld not haue hur, Jesus Christe haithe bowght hur with his preasseyows blowd, & through faythe in the same, hath forgeyuen hur hur sinnes, and thow shalt not haue hur. Then saythane sayde he wolld haue vs all. Then we sayd, thou shalt haue none of vs. Then Saythan sayde, Al the worlde is myne. Heare me, heare me: Dyd not I take Christe from the crosse? Thē we said, thow art a leayer from the begynnyng, howe darest thow be so bowllde to leaye in the presence of the Lord Jesus? Then wee commandid him in the

blowd of Iheſus Chriſt, and in the meyghtey power of his kyngdome, to tel vs what is they name. Saythan sayde, I cowld not tell. We sayd, thou leayeſt, thou ſhalt tell vs, and he sayde vnto vs diuers times, thou leyaeſt. Then we commandid hym In the blowd of Iheſus Chriſt, and by his meyghtey powze, tell vs what they name is, and defrawd the teyme no longer. Then he ſaid lelygion, lelygion, diuers tymes. Then we aſked hym how maney ther was in numbar. saythan sayd. 5000. lelygons. Then we commanded hym In the blowd of Iheſus Chriſt, and by his meyghtey powze, come out of the Saruant of Iheſus Chriſt, and bey e bye with owt hurtyng of aneything. Then saythan sayde he wold tare vs all in peſſes. Then we defeyed hym, and sayd, the lozd god ſhal defend vs. Then saythan ſaid, how can you caſt out. 5. thowſand legyons of deallues. Then we commandid ſathane In the blowd of chriſt, and by his meyghtey powze to come out, and do no hurt. Then he sayd, geue me ſomewhat. Then we sayd, thou ſhalt haue nothing Sathan. Then saythan sayd, I wyll not go. Then we sayd, thou ſhalt goo to the etternall pytt of heall, which is pzepared foz the befoze the creaſey-

one

one of the world. Then sathan sayd he wold tare hur in pesses, and dyd torment hur presently. And Sathan sayde he wolld bryng 3. deathes, one for hur, and one for Memphre whom Fore had beged att gods hand, and one for the mayde In lothberre, and I will tare Fore In peasses. Then sathen creyed, O deathe, deathe verre terrabelleye. Then we all to geather mayed owr prayers for hur and theam, that the Lorde God wolld release hur. And when we had endid owr praiers to God for hur, we commandid Sathan by the meyghtey powre and blowd of Jesus, to departe out of hur bey e bye with out aney more wordes. Then saythan sayd, you haue not written ytt. Then John Bousch sayd, saruant vnto William Long, yf we haue not writtine ytt, the Lord God hath writtine ytt in owr hartes. Then we commandid sathan with al owr myght and poore, that God had gyuen vs, that thow shalte depart out of the saruaunt of Jhesus Christ. Then Sathan sayd, gyue me a cherre and I will go. And we sayd, thou shalt haue nothinge. Then we commandid sathan In the name of Jhesus Christe to depart without hurtinge of aney thynge, and sathan sayde, gyue me anappell. We sayd,

thow

thou shallt haue nothinge. Then we commandid sathane for to depart. Then sathan sayd, gyue me a thred band. We sayd, thow shalt haue nothinge. Then we commandid sathane to depart. He said, gyue me a lyttle hare. We sayd, thow shallt haue nothing. Then sathan sayd, shall I haue nothing? I had of olld Jone a drop of blowd to com beayther, & shall I depart awaye withe nothinge? Then we sayd to sathane, depart, thow shalit haue nothinge. Then sathane sayd, wage your fynger, and I will depart. Then we sayd to sathan, we wil not, thow shalt not haue so muche. Then sathan sayd, gyue me the paring of your nalle. Then we sayd, thou shallt not haue so much to laye to owr charge att the day of Judgment. Then sathan Sayd, say but I praye yowe, and I will go. Then we sayd, we will not pray the, but we will commande the blowd of Jhesus Christ, and by his meyghtey poze to depart bey and beye with owt hurtinge of aney thinge. Then Sayd sathan, I wil tarre fowze skoze yeare and teane, yf you will gyue me nothinge. Then we mad aprayer to the almeightey god with earnest hartes, crauinge ayd and comfort att his almeightey handes for hur comfort and deliuerie.

Then

Then we commandid sathane in the blowd of Jesus to depart. The sathan creyd with a lowd voyse, & perfet speach that al meight heare, Heare me, heare me, diuerse tymes, afore we wolld gyue eare to him. Then sathan said to vs in al oiur hearring, leat me tarre tyll to morrow that my ladey comes, & I wil tel you more of my mynd. Then we sayd vnto hym, thou shallt not tarre for nothinge, and so commandid sathane steyll by the meytey pore and kyngdome of Jhesus Christe, to depart out of hur, and so he departed.

By me willam longe.
By me willam turner.
By me John bowshe.
By me william pyndar, father of the chylde.
By me peter pyndar.
By me rose harris.
By me kattarne of borne.
By me elsabeth long, the wiffe of william longe.
By me Jane tourner, the wife of william tourner.
By me marget barkers.
By me kattarne chawke.
By me elsabethe pyndar, mother of the chyld.
By me Annes pyndar, the wyfe of peter pyndar.
By me sarah bauars.
By me susan pendar.
By me marreyane reaue.

By me william longe.
By william Turner.
By miich. Ian bous aom bous man.
Be me william pendar.
By me peter pindar.
marke.
marke.
By me Sarah Dauers.

William Longe asked sathane, who commandyd the heyther, In the name of Jesus Christ I command the tel vs. Sathan answerred, Old Jone, old Jone. Whiche Jone, said maister Debbete: He answerred, Jone Thornton, dwellyng vpon the keay. After what sort dyd she command it to goe: Sathane answerred, she sayde the Patter noster. 3. tymes, and then I dyd come. Then sayd William Edwardes, thow leyest: sathan answerred, na. maister Long said then 4. teymes, & sathane sayd. 5. teymes, William Longe sayd. 6. teymes, and sathane said 7. tymes, and maister Long said. 8. teymes, sathane sayd. 9. teymes, and maister Longe sayd. 10. teymes, sathane said. 11 teymes, and then maister Long sayd, than sathan thow leyest. And sathan beinge asked what was his name, he answerred, Arke, Arke. And being asked of whō she lerned ytt, of Dennom: and wher dyd Dennom lerne yt the: In the vppermost rowme of Thornstons bows. How long ago: three yeares. What dyd she geue the sathane: One drope of her blowd. Wher haddest thow it sathan: On the fore fynger on the In seyd of hur left hand. Where dyd she kepe that, that she workes beye: In hur bossome next to hur skin.

skin. What is it sathane: sometyme like a doge, and sometyme like a tode. And then William Long charged him In the blowd of Jesus Christ to depart Into the bottomles pette of hell. Sathane answerred, what wilt thow gyue me: Ye sayd, nothing: and I charge the depart, and neuer enter aney moze. And sathane answerred, he woulde. Then sayd the sayd Longe, In token thow wilt come no moze heare, blowe owte the candall, but he blewe not owt the candall, but said, gyue me a thzed: and immediatly the childe rose vp, and held vp hur hands, and said, he is gone, he will come no moze. The maner of the voyse owt of the childe, the lyppes moued with non suche mouing as coulde pronounce the wozds uttered, the eyledes moued, but nott oppen, she had greate swellinge in hur thzote, and abowte the gawes, and the voyse was somwhat bygger then the childs voyse, and speaking with a lowd voyse, being commandyd In ȳ name of Jesus Christ to spek lowddoz, the voyse thē spak lowddoz, that al might hear.

I George Allen hearde al that is on this syd written

By me gozge allyne.
By me will. longe.
By me will. turner.
By me william Pendar.

Thes done in the presence of

By me william edwards.
By me william longe.
By me william Turner.
By me Sarah Dauars.

The examination and confession of, &c.

AGnes Bigges, daughter to William Bigges of London, Clothe worker, examined, saith, that she hath ben afflicted euer sith Lent last past. And the first tyme that shee fel into any traunce, was about mydsomer lasse. And she sayth, that vpon munday next shalbe sixe weekes, shee was at maister Fox his house the Preacher, where at that tyme came in one maistres Pinder, dwelling at Galley key, and a mayde chylde of her owne with her, about vj. yeere olde. And there the said maistres Pinder demaūded of this examinant, howe she was troubled. And she aunswered, that shee was much troubled in mind. And shee, this examinant sayth, that the sayd Pinders wyfe then declared vnto the sayd maister Fox, & others there present, that her daughter had benne possessed of a deuyll, and sayde, that when shee had any traunce, shee woulde swell, and heaue with her body marueylously, and that she dyd a noyde at her mouth, in her traunces, beare, a blacke silke threede, and a feather, which this examinant hearyng, determined to

practise

practise the lyke. And the same night after, the sayd Agnes came home, and of purpose shee fel into a traunce. And afore that time, shee had pulled some of her heare from her head, which shee had put in her mouth. And in her traunce shee cast the same out of her mouth. And the next tyme that shee feyned her sickneſſe, shee boyded out of her mouth a litle peece of Lace, whiche shee had pulled of her sleeue, and a crooked pynne, whiche afore that shee had put in her mouth. And the nexte fytte after that, shee caſte out at her mouth one crooked pynne, whiche afore shee her selfe had bowed, and put in her mouth. And the next fytte after that, shee boyded out of her mouth one Tenter hoke, whiche shee sayth, shee toke out of a corner of a windowe in the chamber where shee laye, & afore had put the same in her mouth. And the nexte fytte, shee caſte out at her mouth two nayles, whiche afore shee had pulled from the valence of her bedde, and had put the same in her mouth. And shee sayth, that manye and sundrye tymes shee dyd caſte out at her mouth crooked pynnes, whiche afore shee had bowed, and put in her mouth, but to what number shee dooth not remember. And in this tyme in those

fyttes,

fyttes, shee diuers tymes of purpose disfigu-
red her selfe with diuers straunge counte-
naunces, faigning diuers straunge voyces,
and noyses, by her counterfeyt, in monstru-
ous manner, to the great displeasure of al-
mightie God, a slaunder to his woorde, a
verye euyll example, and a great deceyt of
the Queenes maiesties people, for the whi-
che shee is hartily sorie, and repentaunt, de-
syring God to forgeue her, with intent ne-
uer to doo so againe. And shee sayth, that
all that shee dyd was faigned and counter-
feit, and no trueth therein. And shee sayth,
that no body was priuie to her doings, but
her selfe.

¶ Examined by me Robert Hogeson, by
the commaundemente of Syr John
Ryuers Knyght, Lorde Maior of Lon-
don, in the presence of me James
Style, Minister and person of Saint
Margarettes in Lothbery, of John
Taylour, and John Kent Mercer.

The examination and confession of. &c.

RAchell Pynder examined sayth, she had diuers tymes traunces, and in one traunce or fitte, she voyded out at hir mouth certayne heare, which she had pulled of from the Couerlet that laye vpon hir, and had put the same into hir mouth, which she did diuers tymes, and sometime she filled hir mouth so full, that it woulde stoppe in hir throte, so as shée was fayne to drinke after the same, and this heare did hir mother keepe togither. At another tyme in a fitte she voyded a feather, which she had taken vppon the bedde, and in another fitte she voyded at hir mouth a litle shorte ende of silke, which she pulled of the bed couering, and put it in hir mouth. An other time, shée tooke a woollen threade, which she pulled from the side of the Couering, and voyded it at hir mouth. And furthermore, in hir Traunce she feyned diuers straunge and hollowe speaches within hir throate, and she saith, that all that she did and said

in hir Traunces, were counterfeited, feyned, falſe, and vntrue. And when they commaunded the Deuil to ſpeake, and aſked what was his name: ſhe aunſwered, Lilegion. And they aſked who ſent hym thyther. Then the ſayde Rachell aunſwered, olde Joane. Which Joane ſayd they. Joane of London ſayde ſhée. Where dwelleth ſhée ſayde they. And ſhe aunſwered, that ſhée dwelled vpon the Key. And where there was one that ſpake to hir in Latin: ſhe aunſwered, that ſhe would ſpeake no Latin. And one there was that ſpake Dutche to hir: and ſhe aunſwered, I will ſpꝛeaken no Dutche.

Item, in a Traunce which ſhe had betwixt Eaſter and Whitſonday, ſhe ſayde that olde Joane had bewitched hir, which ſhe ſayth was alſo but feyned. And further, where ſhée ſayde that Denham had taught the ſayde Joane: ſhée ſayth the ſame is vntrue, and was as the other feyned, foꝛ the which ſhée is nowe very ſoꝛie, and deſyꝛous to aſke the ſayde Joane Thoꝛneton foꝛgiueneſſe: the which ſhée hath done. Alſo ſhe ſayth that hir Mother onely wylled hir beſoꝛe the fit came, what ſhe ſhoulde lyke the Deuill to, as ſome-

times

times to a mã with a gray bearde, sometime lyke fiue Cattes, sometimes to Rauens and Crowes &c. And she sayth she is hartily sory for hir sayd offences, praying God and the worlde to forgiue hir, whom shée hath mocked and deluded by hir subtyle and foolishe practises, neuer intending to doe so againe.

All this she confessed and auouched before the most Reuerend Father Mathewe L. Archbyshop of Canterburie, Sir Rowlande Haywarde Knight, Alderman of the Citie of London, and William Fletewod Esquire, Recorder of the same Citie, and others, the .xj. day of August, in the yeare of our Lorde M. D. LXXIIII. And of the Reigne of our Soueraigne Ladie Queene Elizabeth. the xvj.

Against Wytches and Sorcerers.

Deut. Cap. 12. vers. 8.

YOu shall not doe all those things which we doe heare this day, euery man what seemeth him good in his owne eyes.

Iesus the sonne of Syrach. ca. 3. vers. 22. 23.

Seeke not out the thinges that are aboue thy capacitye, and searche not the grounde of such things as are to mighty for thee. But loke what God hath commaunded thee, thinke vppon that alway, & be not curious in many of his workes, for many things are shewed vnto thee alredy, which be aboue the capacity of mē.

Leuit. cap. 19. vers. 31.

You shall not regarde them that worke with Spirites, neither seeke after Sothsayers, to be defiled by them. I am the Lorde your God.

Leuit. cap. 20. vers. 6.

If a soule turne himselfe after such as work with Spirites, and after Sothsayers, to goe a whoring after them, I will put my face, sayth the Lord, against that Soule, and will cut him of from among his people.

Deut. cap. 18. vers. 10.

Let not there be founde amonge you any one that maketh his sonne or daughter to goe through the fire, or that vseth witch-

witcheraft, or a regarder of tymes, or
that regardeth the flying of Foules, or a 11
Sorcerer, or a charmer, or that counsaileth with spirits, or a Sothsayer, or that asketh counsayle of the dead.

For all that doe such thinges, are abhomination vnto the Lorde. And bicause 12.
of these abhominations, the Lorde thy God hath cast them out before thée.

In the Commendation of Phisick.

HOnor the Physition bicause of necessity. Honor thou him, for God hath created him. Iesus the sonne of Sirach. ca. 38. vers. 1.

For of the highest commeth medicine. Vers. 2.

The Lorde hath created medicine of the earth: and he that is wise will not abhorre it. Vers. 4.

The Lorde hath given men wisedome and vnderstanding: that he might be honored in his wonderous workes. Vers. 6.

With such doth he heale men, and taketh away their paines. Vers. 7.

Of such doth the Pothecarie make a confection: That is: Vers. 8.

Honor the Physition for the necessitye

of his Art, and for the necessity of thy body, for God hath created him, to minister his natural creatures, which be sufficient, for out of the earth hath gods deuine wisdome and goodnesse brought forth herbes, fruites, and precious stones, & such other infinite matter of Physick: The effect and strength wherof, the Physition must vse, and not magicall artes, not palmestrye, not figures of mens natiuities, not Necromancie, and such other meanes whatsoeuer, which the enimie of mankind hath found out and taught. And the godly wise man will not abhorre Physicke, but will esteme it as the deuine benefit of God, for by the benefites of his creatures shall the Physition mitigate the pacients sicknesse, and the Potheçarie shall by his artificious composition make oyles, ointmentes, and plasters, by which, if God will, healthy maye be restored.

In the fift Homelie against the Iewes, by Iohn Chrysostome, sometyme Archbishop of Constantinople.

SEynge the fame of the people doth incourage vs eyther to alow or disalow those thinges which we heare reported, my coũsell is, that we do fauour & extoll all such reports, as any ways may aduaunce our christian religion, and not to set out with our talkinges those things that doe hinder our profession, & are a shame to vs Christians: but as much as may lye in vs, to hide them with silence, to thende that we maye anoyde them. Therefore counsell thou the sicke partie manfullye to suffer corporall paynes, to thende that he might obey Christ, and not to gad to Witches, or to counsell with wyse women (as they be called) which are Christes mortall enimyes. If the sicke partie by way of excuse will say, I seeke to be holpen of my sickenesse and infirmitie of this good woman, as shee doth promise me remedie, and therefore I go to such: Nowe make thou aunswere

to hir, that that which they doe, is done by craft, by inchauntments, by Magicall plasters, and by pestilent Artes. For they seeme no otherwyse to heale, and in deede they doe not heale truly. Yea, thys is more to be marked, saith Chrisostome, though they healed in deede, yet were it better vtterlye to dye, than to runne to Christes enimyes, and of them to be healed. For what shall it auayle vs, to cure the bodye, and the soule to perishe? and what aduauntage can we get by that, seeing that wee shall therefore straight waye be cast into euerlasting fire? That no bodye therefore shoulde speake such matter, thus sayeth the Lorde: If there arise among you a Prophete, or a Dreamer of Dreames, and giue thee a signe or a wonder, and that signe or wonder which he hath sayde, come to passe, and therevpon saye, let vs go and serue straunge gods: I say, giue no eare to that Prophete, for the Lorde your God doth tempt you whether you loue him wyth your whole heart, and this it is that hee sayeth: If any Prophete shall say, I am able to rayse vp the dead, and to giue sight to the blynde, and therevpon at my

Deutr. 13. verse. 1.

warrant

warrant let vs honour the Deuils, and let vs doe sacrifice to the Idols. If furthermore, the Prophete that speaketh these things, coulde giue sight to a blinde man, or rayse vp the dead, yet sayth he, beléeue him not though he coulde performe it, bicause that God doth trie thée. He giueth sufferance or power, that the Prophet shoulde doe those things, not bicause God knoweth not thy thought, but to giue thée occasion to proue thy selfe whether thou doest truly loue him, and this is the dutie of a true louing friende. And although such as go about to kéepe vs from our louer, coulde call agayne the dead to lyfe, yet ought we not to shrinke from our louer. Nowe if he saye these thinges to the Iewes, much more doth he inuite vs to better wysedome, to whom he hath opened the doore of Resurrection, and to whom he did also commaund that we set not our loue on things present, but to transferre all our hopes to the lyfe eternall. But peraduenture thou sayst that this disease of thy body doth marueilously afflict thée and kéepe thée vnder: but yet thou hast not suffred so great thinges, as that blessed man Iob did, no, not the least Iob. 1.

part

part of his miseries, for after his flockes and heardes were destroyed, and all that he had driuen away by his enimies, after that the whole number of his children were killed, and all these done on one day, so that not onely the nature of his miseries, but also the continuaunce of them, were able to haue vanquished the greatest Souldier that coulde be, yea, after all these, he receyued mortiferous botches and woundes, he sawe howe the wormes did stirre in all his body, when he sate altogither naked vpon the Dunghill: that righteous and good man being an open spectacle of miserie, to all that were present, yet did he as a stoute Souldier abstaine from all euill doings, and yet was not this the ende of his miseries, but griefes and paynes were added vnto him both daye and night, for he was marueylously assaulted with a newe kynde of famine: for I sée, sayth he, my prouander, I sée my meate to be daily reproofes, to be scorninges and mockinges, for mine owne seruantes, and the children of my Wyues, haue risen agaynst mée: in my sléepe are continuall tortions, and in the day time an vncertaine wauering of my

cogita-

cogitations. Yea, his wife gaue him coun- Iob. 2.
sell to be deliuered from all his miseryes, verſ. 9.
saying thus: Saye some worde agaynſt
the Lorde, and dye, speake, sayeth shée,
some blasphemie, and thou shalt be deli-
uered from these grieuous calamities.
What then, did the counsell of hys wife
subuert that holy man? Yea, it wrought
the contrarie, and therupon he toke com-
fort to blame his wyfe: for he thought it
better to be scourged and tormented with
greater griefes, and to suffer innumera-
ble miseries, than to obteyne the releaſe
of so great euils by any blasphemie. Fur- Iohn. 5.
thermore, euen he that was holden in his verſ. 5.
infirmitie. xxxviij. yeares togither, ranne
euery yeare to the Pole, and yet was re-
pelled euery yeare, and could not obteine
his health, but sawe euery yeare other
men recouered, bicause they had manye
seruants attendant vpon them to heale
them, but him selfe hauing none to pre-
ferre him, continued perpetuallye in his
Paſſie. Yet this man goeth not to Soth-
sayers, he seeketh not Inchanters, or run-
neth after those that by Magicall pla-
sters promise helth: but he waiteth for the
deuine helpe, and therfore at the length he
obteyned

obteyned a wonderfull and vnspeakable
Luke. 16. helth. So likewyse Lazarus he wrastled
vers. 20. all his whole lyfe time with sickenesse,
hunger, and griefe of mynde, not onely
xxviij. yeares consumed with these mise-
ries, but all his lyfe: and thus was he at
the poynt of dying, lying at the Riche
mans gate contemned, scorned, in hun-
ger, and was obiected to the Dogges for
meate, for he was so weakened in bodye,
that he was not able to driue awaye the
Dogges that rusht on him that licked his
sores, yet neuertheless he sought no in-
chauntment, he bounde about him no A-
stronomicall charects grauen in plates,
nor prowed by Witchcraftes: he calles
no Sorcerers vnto him, nor attempted a-
ny thing of those forbidden Artes, but had
rather dye in his griefes, than any wayes
to forsake godlynesse. Consider, sayeth
Chrysostome, the Philosophicall mynde
of the woman of Canaan, saying, Haue
mercie on me: I haue not, sayth she, any
conscience of good workes, nor confidence
of holy lyfe, I flie vnto Mercie, the quyet
Hauen of sinners, I flye vnto Mercie,
where Iustice ceaseth, I flie vnto Mercy,
where is vnspeakeable health. Tell me
woman,

woman, how dareſt thou, being a ſinner, and vniuſt, come to him? I knowe, ſayth ſhe, what I will doe. Beholde the wyſedome of the woman, ſhe doth not intreate Iames, nor prayeth to Iohn, nor goeth to Peter, nor hath reſpect to the whole companie of Apoſtles, nor ſéeketh anye Mediator: but for all them ſhe taketh repentance for a companion, which ſupplyed the place of an Aduocate, and ſo ſhée went to the high fountayne Ieſus Chriſt. Therefore (ſayeth ſhe) he came downe, therefore he toke fleſhe and was made man, that I alſo might boldly ſpeake to him. Aboue in heauen the Cherubins and Seraphins doe feare and tremble at him, and beneath on the earth a ſinfull woman doth ſpeak to him, ſaying, Haue mercy on mée. A playne ſpeache, but conteyning vnſpeakeable health: therefore ſayth ſhe (in hir heart to Chriſt) thou cameſt into the worlde, therefore thou tokeſt fleſhe, therefore waſt thou made of that nature that I am of. O wonderfull thing, in heauen is trembling, in earth is confidence, ſhe ſayeth, Haue mercye on mée, I néede no ſpokeſman, but haue thou mercye on me. I ſéeke (ſayeth ſhée) mercie, my daughter

Chriſoſt. tom. 2. Homil. 12. de muliere Cananæa.

daughter (sayth she) is grieuously vexed of a Deuill: she goeth forth the Aduocate of hir daughter, and bringeth not the sicke Mayden, but deuout and constant fayth, she conferreth with her selfe, saying: It is God to whom I go, he séeth thinges absent, he beholdeth secrets, he knoweth all things: & therfore haue mercy on me, my daughter is grieuously vexed of a spirite. Beholde the wysedome of the woman, shée sayd not, haue mercye on my daughter: but, haue mercy on me, for she is holden of an vnsensible grief, she knowes not what ayleth hir, she féeles not the sorowe wherewith hir heart is couered, caried about with a wicked spirite: I sée dayly, sayth shée, my torments, whither shall I go? whither shall I resort? I dare not go into wildernesse, nor leaue hir alone, I cannot rest in the house, because the enimie is inwardly. In the Hauen are stormes, in the calme is tempest, and I fynde not in what state I shall call hir. Shall I saye that shée is dead, but she moueth? shall I affirme shée is alyue, but shée cannot tell what she doth? I cannot finde by what name I may call hir. If my daughter were dead, shée shoulde not suffer

such

such things, for then I shoulde haue committed hir bodye to the grounde, and in the passing of tyme I shoulde forget my griefes, and sorrowe shoulde rest: but nowe I haue an vnrulye dead bodye, aliue, yet without feeling, a lamentable sight, griefes euery moment encreasing, and multiplyed with the sorrowes of my passions: for I behold hir eyes turned inwardes, a blodye countenaunce, folded handes, hir heare hangyng downe, hir necke writhen togither, hir mouth foming, the enimye prouoking hir, and not appearing, the tormenter hydden, yet the strypes sounding, no bodye demaunding, and shee with clamour crying: I cannot come neare hir, I cannot touche hir, griefe keepes me backe, and feare castes mee out. Consider, sayeth Chrysostome, the wisedome of this woman, beholde hir noble mynde, shee goeth not to Sothsayers, she calles not vppon Enchaunters, & Witches, she seeketh not for Coniuring charectes to bee tyed about hir necke, shee calleth not any of those deceyuing women whiche are wont to rayse vp Deuils, and with their Enchauntments to encrease the griefe.

Shee

Shée forsakes all those thinges, she leaueth the subtilties of the Deuill, she despyseth all such purgations, and commeth to the healthfull Hauen of our soules, saying, Haue mercye on me, O Lorde, thou sonne of Dauid, my daughter is piteouslye vexed of a Deuill. What forgiuenesse shall we therefore obtayne, where as they did pacientlye suffer so great anguishes, and we for a little Feuer or small griefe, doe runne to the Iewes, to Witches, and deceyuers, and sende for them into our houses. Doest thou not heare what the Scripture sayth? Sonne if thou commest to the seruyce of the Lorde, prepare thy soule to temptation, rule thy heart, and abyde constantlye both sickenesse and pouertie, and haue thy sayth in him: for as Golde is tryed in the fyre, so is a man accepted in the furnace of temptation. If so bée that thou beatest thy seruant with roddes, and he vppon the suffering of thirtie or fiftie stryppes doe by and by appeale to libertie, and forsake his seruyce, and goes to some other that hateth thée, and suche as will stirre him against thée: tell mée, shall such a one obtayne pardon at thy handes?

Ecclesiast. 2. vers. 1.

handes? Can any open his mouth for him? No verily. Why so I pray you? Because it is the duety of a Maister to punishe such a seruaunt, not for this thing onely, that he flyeth from thée, but because he goeth to the enemies & haters of his maister, where he shoulde rather haue fled to his friendes & kinsfolkes. Therefore thou also, if thou shalt sée thy selfe to be punished of GOD, haue no recourse to his enemies, lest thou prouoke him more against thée: but resort thou to his friendes, holye Martyres and Saintes, for their example, which haue pleased him, and are in estimation with him. But wherefore do I speake of seruauntes and maisters? the naturall sonne can not do this, nor denie the kinrede he hath with his father. For both the Lawes of nature, and those Lawes made by men, do so appoynt, yea although the Father shoulde beate his sonne with whippes, though hée expell him from his Table, though hée driue him from his house, yea, what way soeuer he punishe him, all that shall heare of it wyll mooue him to suffer those things patiently, and graunt no pardon to him, except he obey and suffer: yea if the sonne beyng beaten, do wayle, and

shewe his indignation, yet heareth he this of euery one, he is thy father and lorde who hath beaten thée, and he hath power ouer thée to do as he wyll, and therefore thou must suffer quietly. Seeing therefore that seruauntes, and children, do take in good part ỳ punishments of their maisters and parentes, yea often tymes aboue right or equitie, shouldest not thou abyde Gods chastisement? who hath more authoritie ouer thée thē in déede a Maister, who more loueth thée then a father, and doth nothing of displeasure, but all for thy profite: yet if any small disease happen to thée, by and by thou steppest backe from his dominion, and makest spéede to deuyls, and flyest to their synagogues. And what pardon canst thou after warde craue? by what meanes shalt thou be able to make him fauourable vnto thée? yea no other can intreate for thée, although he were in as great fauour with god as was Moses, I say ther is none that shalbe able to do it. Doest thou not heare what God spake to Jeremie of the Jewes? thou shalt not pray for this people: for if Moses and Samuel stode before me, I wyll not heare them, for their sinnes are aboue all remission, & which can receiue no

Jerem. 15. vers. 1.

excuse.

excuse. Therfore let vs not prouoke to our selues so great anger: for although some may seeme by their incantations to mitigate the feuer, yet they do not so in deede, but do bring into thy conscience another feuer, by reason that thy conscience pricking thee, and whipping thee, saith, Thou hast done wickedly, thou hast committed iniquity, thou hast broken the couenaunt with Christ, and for a litle of thy helth hast forsaken godlinesse. Doest thou alone suffer these things? haue not others suffered much more greuous paines then thou, and yet none of them hath attempted any such like things? but thou to much delicate and dissolute, hast pledged thy soule, howe shalt thou be excused to Christ? How shalt thou intreate him with thy prayers? with what conscience canst thou hereafter enter into the Church? with what eyes shalt thou beholde the Priest? with what hande shalt thou touche the holye Table? with what eares shalt thou heare the scriptures which are there read? when dayly by these prouokinges thy owne reason shall pricke thee, and vrge thee, and thy conscience shall torment thee, thou shalt say againe, What health is this, when inwardlye I haue so

manye cogitations accusing me? But if thou perseuere a litle whyle, and shalt with contumelye thrust out of thy house such as would inchaunt thee, or apply their Magical plasters to thy body, by & by thou shalt receyue cherishing of thine owne conscience: and although thy feuer burne a thousande tymes, yet thy soule, with this small licour and deawe, shall bring to thee a farre better and more profitable easement. For euen as when thou haddest receyued the inchauntment, and wast made whole, thou wast more miserable then those that haue the feuer, whyleste thou pondereste with thy selfe the greatnesse of thy sinne: Euen so nowe, although thou be shaken with the feuer, & do suffer innumerable griefes, thou hauyng repelled those wicked persons from thee, thou shalt bee more whole in mynde then a sounde man, thy conscience for ioy witnessyng, prayssing, alowing thee, & saying, O well done, well done, O Christes seruaunt, O faithfull man, O Champion of godlynesse, which haddest rather with tormentes to suffer death, than to forsake thy godlinesse, in that day thou shalt stande next the holy Martyres. For as they did chose to be beaten

ten and tormented with whippinges, that they might attayne that blessednesse: so thou also hast this day wished rather to be scourged, and vexed of the Feuer with woundes, then to reiect godlynesse. No inchauntmentes, nor Magical plasters, nor anye such vayne hopes haue allured thée, the fælyng of thy anguishes veryng thée, haue not ouercome thée. For although this feuer take thée not away, another shall, and although we dye not nowe, we shall dye hereafter: we are allotted this mortall body, not that we should obey the lustes thereof by followyng vngodlynesse, but that we shoulde vse the affections of the same to godlynesse: for this corruptiblenesse, and this selfe same mortall body, (if we shall be sober) is matter of prowfe, and shall in that day stande vs in stæde to much confidence, not onely in that day, but also in this present life. When thou shalt haue reiected the inchauntmentes with contempt out of thy house, euerye one, when they heare this, wyll prayse thée, will wonder, and say to them selues, This man beyng sicke and græued, albeit with many exhortations, inticementes, and counsellinges, he hath bèen wished to vse

certen Magical artes & inchauntmentes, hath not consented, but aunswereth: It is better by this meanes to dye, then to forsake godlynesse. Moreouer, many reioysinges shalbe made of those which heare, all men wondering and glorifiyng God. Wore honourable shall this be then many of thy images: more magnificent then glorious Triumphes: more notable then much honour. All men shall prayse thee, all men shall declare thy felicitie, all men shal iudge thee worthy to weare a crowne. Furthermore, they them selues shalbe the better, and shall one by one striue to imitate thy example, and shall followe thy fortitude, and if any other shall do anye such thing, thou being authour of the example, shalt cary the reward. The praise of thy well doyng shall not onely followe, but also a spædy releasment of thy disease, when as with thy forward wyll thou hast reconciled God to thee in a greater benevolence, all the saintes also reioysing ouer thy forwardnesse, and from the hart praying for thee. If so be there be in this world so great rewardes of this thy fortitude, thinke also what crownes thou shalt there receyue, when all the angels & archangels

being

being present, Christ comming and taking thée by the hande, shall bring thée foorth into the middest of that glorious Theatre, and shall say in the hearyng of them all, This man when heretofore he was greeued with the feuer, many exhortyng him that he might be deliuered of the disease, for my names sake, & the reuerence which he bare to me, because he would not offend my goodnes, hath repelled, and with ignomie reiected all those which promised him health by ayde of deuillish artes, and hath chosen rather to dye of the disease, then to shrinke from my beneuolence. For if he shall bring foorth those in the middest of his Theatre which haue geuē him drinke, which haue clothed him, which haue geuen him meate, howe much more those which for his sake haue desired to be subiect, & to be afflicted with ẏ feuer? For it is not like, for a man to geue bread and clothing, and to suffer a continuall disease. Yea, this is much greater then that: for howe much more labour and sorrowe one suffereth, so much the more shall his Crowne be magnificent. Let vs in our health meditate these things, and being sicke, let vs confer among our selues, and if at any tyme we

per-

perceyue our selues to be grieued with an outragious feuer, let vs speake the same to our owne selues. What if, by the suite prosecuted of some man, we be caryed before the iudgement seate, & after that we be punished by the body: is it not necessary that we suffer the same, and thereby to winne no aduantage and rewarde? Let vs ponder this in our minde, let there be set before our eyes the great rewarde of sufferaunce, somewhat to ease the mynde that is thus deiected. But thou wylt say, The feuer is grieuous: but yet set thou against it, hell fire, which thou mayest altogether escape, if with all sufferaunce thou abyde this feuer. Thinke with thy selfe howe many thinges the Apostles haue suffered, consyder that the iust haue alwayes beene in afflictious, remember blessed Timothy, who neuer was without sickneslle, but euen from his youth was subiect to diseases, which thing Paul declareth, saying, Vse a litle Wine for thy stomackes sake, & thy often infirmities. If so be that, that iust man, that holy man, and he which had the chiefe gouernment of the world, which rayled the dead, cast out deuyls, which cured in others diuers sicknesses, suffered so

1. Tim. 5. Vers. 23.

bitter

bitter afflictions: what excuse shall he haue which outrageth and fainteth in diseases of small continuaunce? Hast thou not heard the Scripture, which saith. The Lord chasteneth him that he loueth, and scourgeth euery sonne whom he receyueth. Howe many very often haue desyred to receyue the Crowne of Martyrdome? This is a prepared Crowne of Martyrdome: for he hath not yet finished Martyrdome, which being commaunded to sacrifice to Idols, choseth rather to dye: but also keping that which is iust, and willyngly for Gods sake to hasten death, is manifest Martyrdome. But that thou mayest vnderstande this to be true, remember howe Iohn Baptist dyed, and for what cause, and wherefore, and howe Abel. Neither of these sawe eyther the Alter burning, nor the Idol prepared, nor yet commaunded to sacrifice to deuils: but he, because he reprowed Herode a litle, was beheaded: this Abel, because he honoured God with a better sacrifice then his brother, was kylled. Are they therefore depriued of the Crowne of Martyrdome? but who dare affirme this? For as much as that selfe same kinde of death is sufficient to perswade all men, that they

Prou. 3. Vers. 11. Hebr. 12. Vers. 3.

Math. 14. Vers. 3. Gene. 4. Vers. 8.

are

are counted amongest the first Martyres: if so be thou require the auctority of deuine Scripture to be brought for the same, heare what Paul saith, for without doubt those thinges that he speaketh, are of the spirite: for he sayth, I thinke I haue the spirite of God. Therfore what saith he in this place, beginning from Abel, when he saide that Abel offered a greater sacrifice to God then Cain, and for the same, being dead, yet speaketh: afterward procedeth to the Prophetes, and so by order to John, he saieth that some were kylled with the sworde, some were racked, and many and sundry kindes of death beyng there rehearsed, he goeth forth on this wise, Therefore let vs also, seeing that we are compassed with so great a cloude of Martyres, cast away all slouthfulnesse, and the sinne that hangeth on, and let vs runne by pacience. Thou seest that he calleth Abel a Martyr, and Noe, and Abraham, and Isaac, and Jacob, for these also dyed for Gods cause, euen as Paul saith, I die dayly, yet he was not dead, but onely in purpose he suffred death. Euen so, if thou shalt put from thée all Sorcerers inchauntmentes, and Magicall artes, though thou

1. Cor. 7. vers. vlt.

Heb. 11. vers. 4.

vers. 36.

Hebr. 12. vers. 1.

1. Cor. 15. vers. 31.

shoul-

shouldest dye of the disease, thou shalt be a perfect Martyr, because that others haue promised thee mitigation of thy sickenesse with vngodlynes, thou hast rather chosen death with godlynes. And let these suffice to be spoken to vs against those which do boast and say that deuyls do heale. But that thou mayest knowe that this also is not true, heare what Christ saith of the deuyll, He was a mankyller from the beginning. God saith, He is a man slear, and thou runnest to him as to a Phisition. Tell me, when thou shalt be accused, what excuse canst thou bring: which beleeuest that more confidence is to be had to their false marchandize, then to the wordes of Christ. Therfore whereas God saith, he is a man kyller, these men say, he can cure diseases, cleane contrary to the heauenly saying: and thou receyuing their witchcraftes and inchauntments, doest nothing else by these thy deedes, but iudge that these Sorcerers wordes are rather to be beleeued, then the wordes of Christ. If so be that the deuyll is a man slear, it is manifest that those which serue him are deuyls. And the selfe same thing Christe taught by manifest deedes, which suffered

Iohn. 8. vers. 34.

Luk. 8. vers. 32.

those

those to enter into that heard of Swine, that thou mightest vnderstande, that euen the same woulde they haue done to men, and by and by haue choked them, if God had suffred them to vse their owne power & wyll against them. Now he restrained them and hindered them, nor would not suffer them to do any thing at all against the men: the which thing they hauing lybertie, shewed vpon the swine. For if they spared not the swine, much lesse had they abstained from vs, if they had any power ouer vs. Therfore beloued, be not seduced by their guiles, but be strengthened in the feare of God, least thou be made like to them. For they that do the same thinges, are lyke to them, and all they that put their trust in them, be they confounded, as the prophete doth wilhe: But peace, grace, and all felicitie be vpon them, that be obedient to Christ in well doyng, to whom be all honor and glory for euer. Amen.

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